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A SERMON

PREACHED AT

ST. MARY'S CHURCH IN OXFORD,

ON TUESDAY, JULY 6. 1773.

ON OCCASION

OF THE ANNIVERSARY MEETING

OF THE

GOVERNORS

OF THE

RADCLIFFE INFIRMARY:

K Markham

BY WILLIAM LORD BISHOP OF CHESTER.

PUBLISHED AT THE REQUEST OF THE GOVERNORS,
FOR THE BENEFIT OF THE CHARITY.

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IMPRIMATUR;

NORTH,

CANC. UNIVERSITATIS OXON.

VIII NOVEMBRIS,
M. DCC. LXXIII.

TO HIS GRACE

THE DUKE OF MARLBOROUGH,

PRESIDENT;

AND TO THE

GOVERNORS

OF THE

RADCLIFFE INFIRMARY,

THIS SERMON,

PRINTED AT THEIR REQUEST,

IS MOST HUMBLY INSCRIBED.

1 COR. III. 9.

FOR WE ARE LABOURERS TOGETHER WITH GOD.

THESE words are applied by Saint Paul, to the Apoſtles of CHRIST, and refer immediately to the buſineſs of the Miniſtry; but we ſhall do no violence to their meaning, if we apply them to Chriſtians in general, as far as they may happen to concern themſelves, in promoting the ends of GOD's Providence. To a creature, ſo qualified as Man is, the knowledge of thoſe ends can never be indifferent. The faculties, with which he is furniſhed, are ſuited to the enquiry; and it is his duty to uſe them. They were indeed given to him for that purpoſe.

THE leaſt acquaintance with natural knowledge will convince us, that every part of GOD's Creation has a particular end, which it is deſtined to ſerve, from the rapid Comet to the moſt inert particle of matter.

The winds and the ſtorms, as the Pſalmiſt ſays, *fulfilling his word*. Every ſubſtance therefore, that is within our obſervation, inanimate as well as animate, has it's proper place and function; and it would very ill agree with that analogy and harmony, which appear throughout the works of GOD, to ſuppoſe that ſo diſtinguiſhed a Creature, as Man is, had not his office likewiſe. The Animals which are below him, by following the law of their appetites only, promote the uſes to which they were appointed; but he has a rational mind which they have not, and he is for that reaſon, ſaid to have been created *in the image of* GOD.

THE uſe of reaſon therefore is as natural to Man, as the uſe of his appetites; and indeed the diſtinctive part of him. And thoſe who have conſidered human nature, without taking into their eſtimate the uſes and ends of that extraordinary faculty, have taken a falſe meaſure of their ſubject, and have not reaſoned upon Man, but upon an inferior creature.

WHILE he is conſcious therefore, that the powers with which he is furniſhed, are of a different and ſuperior kind, he muſt know that he is qualified, and of conſequence intended for a more dignified agency; and ſhould accordingly enquire what ſtation is allotted

to

to him, in advancing that general ſyſtem, to which every other created thing contributes in its place.

It ſeems to follow from hence, that as ſome ſervice is required of him, ſo, whatever it is, it muſt be derived, not from his appetites, by which he is connected with the brute creation, but from that part of his conſtitution by which he claims a relation to the higher Intelligences; and though when he ſurveys the wonderful plan of God's Providence, he muſt ſee indeed, how ſmall a part he can take in it, yet it ſtill behoves him to take ſuch a ſhare of duty, as his capacity and powers are fitted for. He muſt ſee too, that little as his ſervice is, it can never be made effectual without firſt gaining the knowledge of God's will, and without framing his actions by that ſtandard.

The power indeed, and the wiſdom of God, are too tranſcendent to become the patterns of our imitation; but his goodneſs may.

In that attempt there is no arrogance. Though the limits of our other faculties are very narrow, the operations of our will are in their nature unbounded. Our benevolence therefore is under no reſtraints; and without any invaſion of the divine prerogative, is at liberty to take its ſtation in *labouring together with* God.

IT is worth our while to purſue ſome comfortable reflections, which are naturally ſuggeſted to us by this conſideration. We muſt feel ourſelves exceedingly exalted, by being admitted to a ſhare in ſo noble a fellowſhip. We ſhall remember conſtantly, that if our actions are directed to our own uſes only, we are following that line of conduct which belongs to inferior creatures, and deſerting that honourable relation unto which we have been aſſociated. And ſatisfied as we are, that the operations of GOD's Providence are conſtantly tending to the happineſs of his Creatures, we muſt know that our beſt ſervices will be imperfectly performed, if they are not directed to the ſame ends.

WE ſhall find likewiſe a conſtant incentive to perſeverance in well doing, by being aſſured that we ſhall not want his aſſiſtance, in promoting his own work.

THUS far indeed we are led by the reaſonings upon our rank and ſituation in this world. But if we imagine that they will, of themſelves, eſtabliſh any ſufficient rule of duty, we ſhall be much miſtaken. The Ancients, who in the cultivation of the mental powers, were at leaſt our equals, and who followed this method with much ſucceſs, have notwithſtanding always

failed

failed in laying the foundations of moral duty. And though ſuch ſpeculations may have their uſe in illuſtrating an important ſubject, yet they will ſtill be vain and ineffectual, unleſs they borrow ſupport from the Holy Scriptures.

I THINK it may be of ſome uſe to the younger part of my hearers, if they can be made to underſtand, that the doctrine of ſo plain a duty as that of beneficence, ſtood upon no ground of general obligation, before it was diſcovered to us by our SAVIOUR CHRIST. At the ſame time I ſhall not think it neceſſary to enlarge upon the Scripture Doctrine of Charity, as derived from the love of GOD. As it occurs in every page of the New Teſtament, I muſt ſuppoſe it, in this place, to be well underſtood. I mean only to examine the pretenſions of our Adverſaries, who have maintained that any revelation on this ſubject was unneceſſary, becauſe the duty of beneficence was ſufficiently enforced by the ſyſtem of our affections; or at leaſt, by the excellent writings which the Ancients have left us on that ſubject. An argument which is ſo founded, deſerves ſome degree of attention; becauſe it offends only, by over-rating the value of things which in themſelves are good and eſtimable, and may ſometimes therefore find too eaſy an admiſſion. The firſt

queſtion

queſtion is, whether our affections, unaſſiſted by Religion, are capable of conducting us to a regular performance of duty. We muſt endeavour therefore to get a fair account of their uſes and defects. In one view, we find them ſuited to our wants, and exigencies; adapted to all the ſources of gratification with which we are ſurrounded; exciting us to action, and by their ſtrength and vigour aſſiſting us in the performance of it; affording indeed the trials, but at the ſame time, furniſhing the materials of our virtue; ſo that no virtue can be imagined, to which one or other of our paſſions does not apply: Upon the whole, bearing teſtimony to the wiſe and gracious purpoſes of him who gave them, and wanting nothing, but regulation, to make them good and uſeful in every reſpect. On the other hand they are expoſed to continual irritations; eaſily ſeduced, capricious, ſudden, acting only from occaſions; capable indeed of producing generous and humane actions; to ſuch a length perhaps, as even a principle of duty would not carry us; but declining, with the ſame facility, into revenge and cruelty, and guilty of every thing that is horrid and deteſtable.

The truth is, that even our benevolent paſſions, however forcibly they may act, are by their nature incapable of a laſting operation. We are told, that the

moſt

moſt mercileſs Tyrant of Antiquity wept at Tragedy: but he continued a Tyrant ſtill. Thoſe tranſient impreſſions are ſoon effaced, and are ſeldom attended with any great effects on our moral conduct; for whatever ariſes from caſual impulſes of affection can never be received under that deſcription.

To this account of the paſſions, the anſwer will perhaps be; that although if left to themſelves, they commonly are uncertain, and diſorderly; yet whatever reſtraint is neceſſary, our common ſenſe is very capable of ſupplying it: In a Chriſtian Country, we ought to be a little careful, how we apply the name of common ſenſe; for we often give it to that, which in fact we derived from a Chriſtian Education. By converſation, as well as by early inſtruction, we are in poſſeſſion of many valuable truths. And they are ſo habitual to us, that we ſometimes conſider them as produced from our native ſtock; and can never know with certainty, from what ſource we have drawn them.

If the enquiry is therefore, how far our common reaſon has been able to ſupply us with notions, that are adequate to the regulation of our paſſions, it ought not to be made within the Pale of Chriſtianity. The experience of all ages will aſſure us, that it is not able. It will be in vain to look for it, either among the poliſhed

poliſhed, or the uncivilized nations. The former indeed may be thought to afford ſome exceptions, which, by and by, I mean to conſider. The latter affords us the moſt genuine picture of undiſſembled paſſions. We have of late been made acquainted with the manners of many nations, in an uncivilized ſtate; and we find among them all, a great reſemblance in the principal Features; and in the midſt of the moſt brutal habits, we diſcover ſome virtuous exertions, the generoſity and greatneſs of which are very apt to impoſe upon our underſtandings; but there is a general character, which belongs to all minds in a ſtate of Barbariſm. That they are in the habit of yielding to their paſſions, which as they happen to ariſe, impel them equally to generous and to baſe actions. The conſequence is, that their feelings, which are always violent, are never ſubdued or regulated, but by a contrary paſſion.

THESE are the irregularities, which can never be corrected, without the aid of Religion. As *that* alone can ſupply us with a principle, ſo *powerful*, as to produce in us an uniform and conſtant habit of virtuous attentions. It muſt be remembered too, that Religion does not join in that abſurd attempt of the Stoics, to annihilate

annihilate our affections. On the contrary it cheriſhes them all. It conſiders them all, as a part of our nature; as neceſſary to our happineſs in this world; and eſſential to the common uſes of Society; it conſiders the regulated uſe of them, as perfectly compatible with our views of future happineſs; and therefore never ſets at variance the two great principles, the love of GOD, and the love of our neighbour. It is ſuperſtition only, that calls for thoſe ſacrifices; and requires men, for the ſuppoſed ſervice of GOD, to abſtract themſelves from the world, and deſert the ſtation and ſervice in which they were placed.

RELIGION therefore interferes no farther, than to direct their aim, to ſtrengthen their powers, and by making them conſiſtent with duty, to render them, upon the whole, more ſubſervient to the intereſts of Mankind.

IT may be enough to inſtance, what is now before us, that humane and compaſſionate feeling by which we are led to take an intereſt in the diſtreſſes of thoſe about us. Religion encourages the feeling; and inſtructs us not to ſhut up our bowels of compaſſion; but, inſtead of leaving it to act by fits and ſtarts, by

combining it with notions of duty, it gives it a ſteady and conſtant operation, and informs us that unleſs it is rooted in principle, it has no merit in the ſight of GOD; that the only ſufficient principle is the love of GOD; that this neceſſarily produces the love of our Neighbour, which branches forth into all the other virtues, taking different names according to the objects, to which it applies.

IT may be further ſaid on the ſubject of our paſſions, that they are not only likely, from our common propenſities, to be debaſed by vicious habits, but likewiſe to be further perverted by the corruptions of falſe Philoſophy; and on that account likewiſe, want the ſtay of a religious principle; never more perhaps than at this preſent time. For there are writers, dignified indeed with the name of Philoſophers, who are daily, and, what is ſtrange to ſay, zealouſly endeavouring to carry us ſyſtematically into that depravity, to which, GOD knows, our corrupted nature is already but too much inclined. They are indeed nobly employed. The tendency of all their writings is, to reduce the mind to a ſenſeleſs indifference to right and wrong; and, with all that improvement and liberality, with which

they

they compliment each other, to produce the very ſame effects, which follow a groſs and barbarous ſtupidity.

THE other queſtion remains to be conſidered, whether a revelation was neceſſary to enforce the duty of beneficence, when we already had ſo noble a ſyſtem of duty from the Greek Philoſophy. The queſtion is rather large for my limits; I ſhall content myſelf therefore with general points. It would be endleſs to purſue that maſs of extravagancies, which ingenious men from the love of admiration, have at times been led to ſupport. They aimed at the credit of being founders of Sects; which, without novelties, could not be effected. But moſt of their opinions, which were chiefly of a libertine and ſceptical turn, affronted the common ſenſe of mankind too much, to have any duration. They were accordingly the greateſt part of them exploded and forgotten: and in the Hiſtory of opinions are mentioned only as ingenious Paradoxes. To the honour of the preſent age, indeed, they have been revived, and notwithſtanding their antiquity, are again ſet forth with all the parade of new diſcoveries.

WITH them therefore I take no concern, and look only to thoſe Sects, which had name and credit:

and I am much miſtaken, if the juſt foundations of moral duties, and particularly of beneficence, are to be diſcovered in any of them.

The two moſt numerous Sects, were the Epicureans and the Stoics. They naturally made their way beſt, as taking in the two different temperatures of the human mind. In the moral code, both of one and the other, beneficence has no place. They rejected compaſſion, which is its natural foundation, without ſubſtituting any other. The Epicureans rejected it, as diſturbing the Philoſophic Compoſure, which they affected; or rather, if they had been more ingenuous, as interfering too much with their Syſtem of ſelf-gratifications.

The Stoics rejected it, as a weakneſs of our nature; and therefore inconſiſtent with their exalted dignity.

The other Sects, whoſe reaſonings were more accommodated to nature, and more friendly to Society, either from an oſtentatious averſion to dogmatizing, declined eſtabliſhing any principles whatever; or elſe, they looked for a foundation in what *they* held to be becoming and laudable; by which means they made the

the uncertain opinions of mankind, a ſtandard for the invariable nature of moral actions.

THE fault in all of them is, that they did not enough conſider Man, as a dependent and a religious Being; which accounts for their morality being ſo partial, and ſo *very* defective, in the duties to their fellow-creatures at large; as they neglected too much the Idea of a common Creator, the only tye by which we are connected with the general race of Mankind. But the greateſt part of their Syſtems were ſtill more narrow. Their enquiries were chiefly employed, in finding the chief Good; that ultimate end, to which human notions and actions are all to be referred. The Treatiſes, which remain on that ſubject, are very excellent; but we are ſurpriſed to find them ſo exceedingly ſelfiſh; as they go no farther than ſeeking the beſt mode of effecting the happineſs of the individual Philoſopher.

THEIR opinion of their own dignity and conſequence appears throughout; we are not to wonder therefore, that their Syſtems do not agree with the Chriſtian. *They* were founded in Pride, *this* in Humility. It is impoſſible they ſhould both lead to the ſame

concluſions. It ſeems to us indeed to have been an idle project, to enforce notions of duty, without eſtabliſhing an obligation: and to expect that men ſhould be led to keep a guard upon their actions, without being firſt perſuaded that they are accountable. It ought to be ſaid at the ſame time, that in diſcourſing on the ſeveral Virtues, as particular Topics, they have treated them, as they have done all other ſubjects, with wonderful preciſion and elegance. They argued from our native feelings, from obſervations on human life, from the reſpect which we owe to ourſelves, and moſt of all from the intereſts of Society. And as they lived in Nations, habitually formed to great and generous Sentiments, they frequently raiſed their followers to a high ſenſe of character and reputation. Any pains therefore, which we may beſtow upon their writings, will be abundantly rewarded. We are not however to expect from them, what they cannot give us. And we ought to conclude, that if ſuch extraordinary perſons, as they were, loſt their way in the ſearch of truth, it was not to be found without a divine Conductor.

But it was not only in laying the foundations that they failed; it appears from the common opinions of their

their writers, as well as from the general practice of their nations, from their treatment of Slaves, and Captives, from their cruel diverſions, (other inſtances might be multiplied,) that they had no juſt notions of humanity or general benevolence.

We are not now to be ſurpriſed, that among all the Nations of Antiquity, as far as I am informed, there is no inſtance to be found of any ſuch Eſtabliſhment as an Infirmary.

I cannot cloſe this enquiry into the merits of the Heathen Moraliſts, without asking their admirers, whether theſe fundamental notions, the Love of God, and a purity of heart, are to be found any where amongſt them. Indeed it may be truly ſaid that their admirable reaſonings were calculated much more to amuſe the underſtanding, than to move the heart, or to rectify the will; and that however they might influence the conduct of a few ſpeculative men, they were in no wiſe capable of affecting the People, or producing a reformation of manners.

In performing this ſervice, which I could not decline without a breach of duty, I may be thought perhaps

perhaps to have paid too little attention to the immediate buſineſs of our meeting. I have not uſed indeed any of the Topics, which are commonly and very properly inſiſted on, for encouraging a liberal donation. I thought they were not neceſſary, and avoided them purpoſely; and I hope, I want no excuſes, for the manner in which my ſubject has been treated. I could not help remembring that moſt of my hearers are in the courſe of their Education. The little which I have to add ſhall keep the ſame view, and ſhall be directed to one point only, the propriety of having ſuch an eſtabliſhment in this place.

In the important buſineſs of Education there are two parts; very diſtinct from each other, but very commonly confounded. The firſt is the more liberal and rational; the aim of which is, to ſtrengthen and enlarge our faculties; to rectify our judgment; and to produce in us ſuch habits and powers as may tend to the perfection of our nature. It is to be obſerved, that the uſes of this part are never underſtood by unimproved minds. The other is technical, and of a more vulgar kind: uſeful indeed; as the rules of Arithmetic are to the Tradeſman: they facilitate the proceſs of his buſineſs, but never apply to his ſenti-

ments

ments or manners. It is to be lamented that ſo many in the practice of Phyſick, have looked to the latter part only; and have contented themſelves with thoſe mechanical acquirements, which a perſon may eaſily poſſeſs, without having the leaſt tincture of any thing, that deſerves the name of Education. A ſmall acquaintance with languages; enough perhaps for common currency; with a few courſes of lectures in the Medical branches, are thought to form a ſufficient ſtock.

It is natural indeed for common minds to look to thoſe things, which are obvious, and ſuperficial.

It is natural alſo to avoid labour, and to ſeek for compendious methods. We may with very little application acquire the opinions of thoſe who have gone before us; and if our purſuits are mean, they may ſerve our purpoſe. But no high point of excellence was ever attained, but by a laborious exerciſe of the mind. I do not ſay, that abridgments, ſyſtems, and common places, with the other aſſiſtances, which modern times have ſo abundantly furniſhed, may not have their uſe. At the ſame time it can ſcarcely be denied, that they have contributed very much to languid and inefficient ſtudies.

THE advantages of rational Mathematicks have perhaps been much abridged by the uſeful invention of Algebra. And in Divinity, Phyſic, and Law, whatever promiſes to ſave us trouble is generally a Corruptor, and leads us only to ſuperficial attainments. The ſame it is, in the inferior profeſſions. Whatever facilitates the Art, tends to the decay of it. To obviate theſe corruptions, our beſt ſecurity ſeems to be in a liberal education; in which, by frequently converſing with thoſe great Authors of Antiquity, who are diſtinguiſhed for juſt and clear conceptions, the mind acquires the habit of thinking as they did, and is tempted to try its own powers.

THE Profeſſion of Phyſic is one of the moſt liberal and uſeful; it has a connexion with learning and ſcience of every kind; it has great opportunities of adding to the common ſtores of knowledge, and has uſually been particularly converſant in elegant letters; without the aid of which, it can neither uſe its beſt ſources, nor communicate its diſcoveries with any advantage.

I CONSIDER it as a public misfortune, to have ſuch a profeſſion ſo debaſed. It is loſing one of the eyes of Literature.

AMONG the means of preventing this evil, I know of none that ſeems more probable, than the Eſtabliſhment of Hoſpitals, eſpecially if attended with Lectures, in our Univerſities. The Students in Phyſic may now find *here* thoſe Profeſſional helps, which they looked for in places, that could furniſh them with nothing elſe. And by finding thoſe opportunities in *this* place, will be led to partake of the other advantages, which it affords. I will not confine thoſe advantages to the narrow limits of any profeſſion; but will ſay, that I am much deceived by my partialities, if any other ſyſtem of education can better enſure to us all thoſe laudable attainments, by which men in general are enabled to fill their ſtations with dignity and ability; and will add, that I am very ſure, no place has held forth a more clear and conſtant example, either of a free diſintereſted ſpirit, or of a dutiful ſubmiſſion to legal Authority. No place, in which infidelity, and other licentious opinions have gained ſo little footing.

HAVING

HAVING borne this Teſtimony, which I could not avoid, without doing violence to my feelings, I hope I ſhall be joined by all who hear me, when I offer up my prayers to GOD, that this diſtinguiſhed Univerſity may for ever maintain the reputation of ſeeking and cultivating, whatſoever things are juſt, and pure, and lovely, and of good report; and continue to deſerve the high character of being *labourers together with* GOD.

FINIS.

An Account of the Establishment of the RADCLIFFE-INFIRMARY, *OXFORD.*

THE Truſtees acting under the Will of Doctor *John Radcliffe*, for the management of thoſe revenues, which He had deſtined to charitable uſes in the largeſt extent, have long ſhewn themſelves influenced by the ſame beneficent ſpirit, which diſtinguiſhed the Donations of that Great Man. After having compleated the Edifice of a New Library at *Oxford*, and made large Additions to St. *Bartholomew*'s Hoſpital at *London*, they were determined by that Affection, which the Doctor had often teſtified to the place of his Education, to erect a General Infirmary, at *Oxford*; thus at once providing for the improvement of Medical Knowledge, and for the relief of the Diſtreſſed.

Thomas Rowney, Eſq; many years Repreſentative of the City of *Oxford* in Parliament, actuated by the ſame charitable Spirit, of his own free gift, 27 *June* 1758, conveyed to the then * Radcliffe-Truſtees a tract of ground in the pariſh of St. *Giles*, containing upwards of five Acres, for the uſes of the intended Infirmary; in point of ſituation moſt delightful, healthy and commodious.

* The Right Hon. George Henry Earl of Litchfield, Charles Earl of Arran, Sir Walter Wagſtaffe Bagot, Edward Smith, Eſq; William Cartwright, Eſq;

And

And when the property of the Land had been, by due courſe of Law, ſufficiently aſcertained and ſecured to this charity, the Truſtees proceeded to contract with Mr. *Leadbeter* for the erecting of a ſpacious Stone-building with proper Offices, very decent in appearance, moſt convenient for uſe, and ſubſtantial in reſpect of Workmanſhip; which, by order of the then Truſtees, (The Right Honourable *George Henry* Earl of *Litchfield*, Sir *Charles Mordaunt*, Bart. Sir *William Bagot*, Bart. and *William Drake*, Eſq;) and at the expenſe of the Truſt, amounting in the whole to many thouſand pounds, was compleatly furniſhed.

In conſequence of a publick Invitation, the Zeal of the Nobility, Gentry and Clergy, and of the Univerſity and City, was found to keep pace with that greatneſs of ſpirit, which at firſt projected the undertaking. A Subſcription being ſet on foot, a large ſum of money was cheerfully paid; ſo that upon the 18th of *October* 1770 the ſaid Building was ſolemnly appropriated to the charitable purpoſe of a General Infirmary. --- A Preſident and Officers were appointed, and Rules eſtabliſhed for the good Government thereof.

And, as the making due proviſion for adminiſtring the aids of Religious Inſtruction and Comfort to the Sick hath ever, among ſerious men, been conſidered as eſſential to a well regulated Infirmary, the Clergy of the *Univerſity of Oxford* were pleaſed generouſly to take that charge upon themſelves. Beſide a very liberal contribution, into which the Members of it had already entred, for the general ſervices and ſupport of the Infirmary,

they,

they, by a ſecond ſubſcription, have made ample proviſion for two Chaplains; whoſe Office it is to perform divine Service daily in the Infirmary, and all other parts of the Miniſterial Duty, as occaſion may require. And, that no Difficulties with reſpect to the Burial of perſons dying in the Houſe, might diſcourage Contributors from recommending Patients, the Lord Biſhop of Oxford was pleaſed to conſecrate a convenient piece of ground contiguous to the Infirmary, which is now appropriated ſolely to that ſolemn uſe.

To this account of permanent Benefactions Gratitude requires it to be added, that,

Richard Frewin, M. D. late of *Chriſt Church*, and *Cambdenian Profeſſor of Hiſtory*, bequeathed a Legacy of £ 2000, in truſt that the annual produce thereof ſhould be paid to the Phyſicians of the Infirmary.

Mrs *Mary Heywood* of *Oxford* hath enlarged the Site of the Infirmary by giving a very commodious Piece of Ground, containing about an Acre, adjoining to the South Side of it.

His Grace the *Duke of Marlborough* hath given a noble Set of Gilt Plate, to be uſed in Celebrations of the Holy Communion; conſiſting of a Flaggon, Chalice and Cover.

The Biſhops of *Oxford*, *Llandaff* and *Cheſter* have ſucceſſively honoured and aſſiſted the Inſtitution by preaching

preaching before the Governors at their ſolemn annual meetings: The powerfulneſs of whoſe pious and judicious recommendations have been remarkably evidenced by the large Contributions which followed them, and will doubtleſs produce a beneficial effect upon This, and indeed upon all other ſimilar Eſtabliſhments.

The Accounts of this Infirmary, both as to Receipts and Expenſes, have all along, from its firſt Inſtitution, been regularly kept and examined by a Weekly Board of Governors: They have alſo been Audited, by proper Officers, at the end of each Quarter: and finally Balanced ſoon after Michaelmas in each Year. Printed Copies thereof, after having received the approbation of a General Court, are annually publiſhed and delivered at the Infirmary to all Subſcribers.